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THE

# ✓ JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. EDWIN R. MCGREGOR, EDITOR.

נחמו נחמו עמי יאמר אלהים: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰσδαίων ἐστίν. JOHN IV. 22.

Through your mercy they also may obtain mercy. ROM. xi. 31.

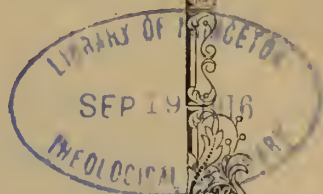
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## UNION MEETING OF ISRAELITES.

THE various communities of Israelites in America are respectfully informed that it is proposed to hold a meeting of delegates elected by the different congregations, in the city of New-York; *but the time of meeting cannot yet be fixed.* The subscriber having been requested to act as Corresponding Secretary for the present, by the gentlemen who have taken the initiatory steps, requests the various communities who may elect delegates to communicate to him, without delay, the names of the persons elected, in order that proper arrangements may be made to convene the meeting at the time proposed. It is the intention to call the assembly together as soon as twenty congregations have elected delegates, who will be informed by letter the precise day when their presence is required

ISAAC LEESER,

Philadelphia, June 1st, 5609.

*Cor. Sec. pro tem.*

## THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance.*

**Bound Volumes.**—The Third and Fourth Volumes of the Jewish Chronicle may be had, neatly bound in one volume, price \$1 50.

**The Herschell Female Branch Society** will hold their regular meetings on the first Wednesday of the following months—January, April, July, and October—at 3 P. M., at 46 Hubert street, N. Y.

THE  
JEWISH CHRONICLE.

APRIL, 1851.

INGATHERING OF ISRAEL.

UNDER the head, "Leading Features of the Latter Day," Rev. David Brown on "Christ's Second Coming" has a paragraph on "The In-bringing of all Israel as signalizing that day." He remarks:—"The Old Testament evidence on this subject has been much controverted, but it is sufficiently evident even from the New. Without quoting those passages which in my judgment imply, though they do not explicitly announce, a general conversion of the natural Israel, I rest on the following passage, Rom. xi. 26-29: 'And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes; for the gifts and callings of God are without repentance.' In this chapter the apostle teaches that the rejection of God's ancient people under the gospel is to be taken with two limitations: first, that 'even at this present time (the period of rejection) there is a remnant according to the election of grace;' and next, *that the people at large—the bulk and body of the nation—as contradistinguished from this elect remnant, shall yet be brought in.* In proof of this, the apostle carries us not only to the prophets, to Isa. lix. 20, and Jer. xxxi. 31-34, but to the Abrahamic covenant itself. 'As touching the election (of Abraham and his seed) they are beloved for the 'fathers' sakes,'—dear to God because of their ancestral connections, their lineal descent from, and oneness in covenant with, those 'fathers' with whom God originally established his covenant.

"'For (adds the apostle) the gifts and callings of God (referring to the covenant with Abraham) are without repentance.' [NOTE. If this perpetuity of the Abrahamic covenant as respects the natural seed, be admitted on the authority of the people, it will be difficult I think to avoid admitting their *territorial restoration*; the PEOPLE and the LAND of ISRAEL being so connected in numerous prophecies of the Old Testament, that whatever *literality* and *perpetuity* are ascribed to the one, must, one would

think, on all strict principles of interpretation, be attributed to the other also.] Let the reader but try to realize *what their conversion will be* as held forth to us in the true word of prophecy. Take for example Zechariah's well known description of it: 'And I will pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness.' (Zech. xii. 10; xiii. 1.) The first step in the wondrous process here described is the descent of the Spirit upon them nationally, and in his proper relation to Jesus, whom it is his office and delight to 'glorify' in the souls of men. And first, he comes upon them as a 'Spirit of grace,'—to which they are 'twice dead,'—devoid of it as all are by nature, but over and above this *judicially* graceless, if we may so express it. This will bring them into a convinced, humbled, anxious state,—a state of gracious broken-heartedness, prompting them to confess their iniquity and the iniquity of their fathers, and that they have walked contrary to the Lord, and that He also hath walked contrary to them and hath brought them into the laud of their enemies. Their uncircumcised hearts shall thus be humbled, and they shall accept the punishment of their iniquity. But along with this He shall come as a 'Spirit of supplications,' leading them 'out of the depths to cry unto God' for mercy and light. In this frame 'their heart now turned to the Lord, the veil drops from their eyes,' (2 Cor. iii. 14–18,) and an object of surpassing glory, yet to them of startling and heart-breaking aspect, stands confessed before their view: it is Jesus." (Page 433.)

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#### COMMUNICATION FROM A CONVERTED JEWESS.

JOHN xv. 12–14: "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."

If all the professed followers of our Lord Jesus Christ were to act from the express declarations of our Divine Master himself, how different an aspect would the Christian religion have maintained, from that which, during a long period, it has borne among mankind! But, alas! how has it been in the bulk, sitting in our ease and self-love—depending on the atonement of Christ as a covering for all things, instead of flying to it as the only means of salvation, and of being enabled to follow Him, who says, "By this shall all men know that ye are my disciples, if ye have love one to another." John xiii. 35. "If ye know these things, happy are ye if ye do them." John xiii. 17. Plain declarations these, which



show, that under the Christian dispensation as under the Jewish, under the gospel as under the law, the mercies offered, as to the final enjoyment of them, are conditional. It is doing, then, or not doing, on which man's true happiness depends. Repentance, faith in the Lord Jesus Christ, and a life of love or charity, are the requisites to our doing his will.

If ever there could be any instance in which the Lord made choice of man, or set of men, unconditionally, to be the object of his favor, we should expect to find it in the case of the Israelites, who were appointed to form the future visible Church of the Lord, in his promise made to Abraham, hundreds of years before our nation came into existence; but that even this promise, as regarded the Israelites themselves, was entirely conditional, is evident from the Divine declaration to them immediately after their deliverance from Egypt.

In Exodus xix. we read that "The Lord called unto Moses out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself: now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation." Now the Lord our Saviour has accomplished for us the work of redemption, and rescued us from bondage to sin, and given us the power to determine freely whether we will serve him or not. As he brought the children of Israel out of Egypt by his own might, he offers his divine gifts to man, and in expressions of the tenderest love, desires to enter into a covenant with man, which is to bestow eternal happiness and to impart to us all the aids necessary for its enjoyment; but we must accept and make use of the mercies afforded us.

"Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples." It seems, then, that to be the Lord's disciples at all, we must bear the fruit of good works, or of the life of charity. He proceeds: "As the Father hath loved me, so have I loved you; abide ye in my love." John xv. 9. Here we see, that to abide in the Lord, as a branch in the vine, is to abide in his love. He further shows us how this is to be secured: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." To abide, then, in the Lord's love, it is necessary, he assures us, to keep his commandments. "This," he says, "is my commandment, that ye love one another, as I have loved you." John xv. 12. This, then, was to be the distinguishing mark of a Christian. By this, according to the decree of the Divine Founder of Christianity, his disciples were to be known; and if this be absent, it matters not how loudly we make profession of faith, we do not belong to Him who is *Love* itself. "Greater love," saith he, "hath no man than this, that a man lay down his life for his friends." It seems, then, that we are to be ready to lay down our lives for our friends, should we be placed in cir-

cumstances that require it. This, however, can very seldom be the case in actual life. There is a way in which every one may, and must, to be the Lord's true disciple, lay down his life for his friends: we must lay down the life of our selfish nature, of our selfish inclinations and desires, of every disposition that inclines us to regard ourselves in the first place. As we thus lay down our lives for our spiritual friends, the love of our friends and brethren, naturally considered, will show itself in our conduct and live in our hearts. Thus doing what the Lord commands, by practising good and slunning evil, we should become such as the Lord honors by calling them his friends, and should grow in the virtues of love and charity, which bring with them all peace, consolation, and heavenly joy. According to the words of our Lord: "Ye are my friends, if ye do whatsoever I command you."

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#### COUNT ZINZENDORF'S LETTER TO THE JEWS IN WETTERAU, 1740.

(LITERALLY TRANSLATED FROM THE GERMAN.)

DEAR JEWS OF THIS REGION!—I would gladly praise you much for your exactness in your law for so many centuries past; I would be surprised with you over the great severity of our King and God, who, for your sins, abominations, and idolatries, has never forsaken you for more than 70 years, but who has left you now nearly 1700 years in the greatest distress, without sacrifice and without temple, though you have done nothing amiss, but contrariwise, been more zealous in your religious observances than *before* and *after* your destruction, if your own hearts did not tell you, that your present obstinate devotion is the cause of his curse upon you. Inasmuch as it is the character of the Jews *ever to gainsay*, (this testimony give you your own prophets—Moses already calls you a stiff-necked people,) so you have always, when told to worship One God, desired to have many; when ye heard that he was invisible, ye wanted to see him. Since you heard of a Trinity of subsistences in the Godhead, you stood out for the unity of his nature; and since you were told that he was seen among men, you insisted that no one can see him. When he directed you to the temple, you resorted to all mountains; now that he gives you liberty to pray where you please, you like to have a special place.

When he taught you his commandments and his statutes, your fathers said to Moses, "We will," and they did not mean it; to Jeremiah, "We will not," and even what they did was a task—a burdensome task. Since he has promised, he would no more coerce you, but make a covenant with you, one quite different from the former. Your heart should become holy and obedient; you would rather keep six hundred laws than accept that holy heart which you may have, and the freedom to which you are welcome.

You rather deify Israel, who is but a creature, and call him by names (Isaiah liii.) which belong to no other than God, than look to the Messiah.

where he is, and acknowledge that he was first to appear in humiliation and then in glory.

This is the reason why I have not told you as yet of my Lamb, which, as you know, I am preaching in all the world, and which never escapes either my heart or lips. This is the reason why I tell my Nunez d'Acosta as little about it as to you, although he stays with me, eats my bread, and, I am sure, loves me like himself.

You must first alter your minds; you must first become like children: you must first put off your self-righteousness, and believe that you are perishing sinners, who need some one to pity you, both for time and eternity. Then, my fathers, honored for the fathers' sake, and my friends, beloved for the sake of the Lamb slain for you, then I will tell you with tears of love and joy concerning Him without whom I would neither live nor be happy, and with whom I would rather be in hell than without him in heaven.

You know whom I mean, do you not ?

(Signed)

LUDWIG V. ZINZENDORF.

## EXPOSITION OF THE GOVERNING PRINCIPLES OF JUDAISM.

BY L. M. LAMBERT.

THE principles of Judaism have undergone some little alteration in consequence of the terrible persecutions of which the Jews were constantly the object during the barbarous period of the middle ages. In the present day these principles are almost entirely unknown to that party of young Israelites which calls itself enlightened—that is to say, those who neither observe nor study religion. It thus becomes the duty of every good Jew to propagate, so far as in him lies, these salutary principles, so conformable to sound reason.

There exists a God, the Creator of the universe. This God is perfect unity. He has been, He is, and will ever be. He is all-powerful, and is cognizant of all that is projected and all that happens in the whole universe. He being nothing corporeal, no passion can ever be attributed to him; and if the holy writings sometimes speak of him as a material being, it is but to accommodate themselves to the feebleness of our understanding, which derives all its knowledge through the medium of the senses. Those very writings do themselves inform us, in several passages, that no one can form any idea of the Divine essence.

As we cannot attribute to God any inclination or passion, and as He is the Author of all that exists, He cannot desire the misery of His creatures—He can only desire to see them happy. For this happiness we ought to prepare ourselves; or, in other words, we ought to render ourselves susceptible of it, by acquiring that degree of perfection which is permitted us in this life.

God governs all things by His will; nothing transpires, nothing is done, nothing is conceived, independent of that will.

By His will he has decreed free-will to man, that he might choose to do good, which should be the aim of his existence.

Although man also possesses the power to do evil, this power has nevertheless its limits, which cannot be exceeded. Divinity never per-

mits the commission of evil by one but for the good of others, and never suffers the perpetration of wrong beyond a certain point.

Human reason is insufficient to make known to man what is good and what is evil, and far more insufficient to direct him in his choice when surrounded by the moral weakness, the numerous and impure passions, and the desires which often appear irresistible, which are the lot of man upon earth. To help and aid poor weak humanity in this extremity, Providence has provided a revelation.

Revelation is the word of God spoken from on high, or out of the midst of an extraordinary phenomenon, which coming to the ears of one man, forces him irresistibly to communicate it to others. Such a man has the power to prove his mission, as often as is necessary, by prophecies or the working of miracles.

The person to whom such word of God is addressed is called a prophet. Not because of any merit belonging unto him is the prophet inspired, but for the interest of an agglomeration of men.

There are two kinds of revelation, one general for all mankind, and one special for the Jews alone; consequently, they who are not of Israel are not called upon to pay observance to Israelism.

Should however one individual, or several individuals, hitherto existing under the general revelation, spontaneously present themselves as desirous of embracing Judaism, we ought not absolutely to refuse to receive them; but to assure ourselves that the change which has come across the spirit of their faith has proceeded from conviction, and not from passion or interested motives. For this purpose we should endeavor to impress upon them the importance of the step they are about to take; the more or less vexed position of our small minority, having of itself no nationality, nor any auxiliary nationality, whereon to lean for support. We should strive, besides, to make them sensible of the severity of our religious laws, and that it is only by their submitting themselves to all those chances and difficulties that we can receive them.

The general revelation was made immediately after the universal deluge, and through the medium of different prophets among divers peoples. It had for its objects the giving forth of the Noachidic prescriptions—from the name of Noah, the only man who escaped with his family from that mighty cataclysm.

These prescriptions are, in the Hebrew, seven in number, but in French they are eight; two of them being expressed by one Hebrew word.

They are as follows:—

1. Refrain from homicide.
2. Refrain from adultery.
3. Refrain from incest.
4. Take nothing by force from thy neighbor.
5. Worship no idols, nor the sun, nor the moon, nor the stars.
6. Do not blaspheme.
7. Do justice.
8. Eat not the limb of a living animal.

Those who observe these eight prescriptions we should always regard as our brethren, and as having an interest in the beatitude of futurity.

At all times we are prohibited from injuring the interests of others, be they even the most depraved of idolaters, in any manner whatever; or leading them into error by ambiguity or equivocal words, even though the result to the party wronged be but a simple mistake. Truth, frankness, sincerity, and good faith, ought alone to be our guides under all circumstances without exception.

A special revelation has been made to the children of Israel through Moses, the greatest of all prophets. Its truth rests but on one miracle—



the unique and extraordinary manifestation made upon Mount Sinai, preceded and accompanied by phenomena which were never seen but on that occasion, in presence of the whole united people.

The laws which emanate from that revelation are unchangeable.

With few exceptions, the soul is immortal; for we believe that the souls of those who conduct themselves in such a manner in this world as to render all perfection impossible, do not bear with them into the world to come the sensibility necessary for the enjoyment of a purely spiritual happiness; we believe that these souls will be annihilated.

With few exceptions, the dead will live again in a futurity to us unknown.

Good works are but partially remunerated in the future state; or, rather, they are not remunerated; the happiness of the future state being not a reward for, but a necessary result of the perfection acquired in this life—a perfection which endues the soul with an aptitude to feel the beatitude of a purely spiritual existence.

There is no eternal punishment; the punishment, like the reward, being no more than the result of our acts, and not the vengeance of a Supreme Being, who is infinitely removed from all weakness and passion. The souls of the impious here imbibe sensations and contract a character altogether opposed to those of the other life. The tribunals are even prohibited from punishing by vengeance; they must only punish for the conservation and well-being of society.

There will come, at some future, unknown period, a man remarkable for his virtue and the ascendancy of his intellect, who will silence all discords upon earth, teach all men to live together as brothers, make known to them the perfect unity of God, and restore the nationality of Israel.

We should ever seek the well-being of our compatriots, and pray for their happiness, whatever may be their faith, and whatever may be their conduct towards us.

A Jew is not required to believe in the existence of angels.

A Jew is not allowed to offer prayers or supplications for mercy to angels or saints, or to any other being whatever, real or imaginary. He should put himself solely in direct communication with the only Supreme Being.

A belief in the truth of the Cabbala is not obligatory on a Jew.

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### J E W S I N N I N G P O , C H I N A .

REV. E. R. MCGREGOR:

*Dear Sir:*—I hand you an extract from a letter recently received from Ningpo, China, as it refers to the Jews in that quarter of the world, and may be of interest to your readers who pray that Israel may be gathered.

F. K.

You inquired, in a recent letter, about the Jews in China. Dr. M'Cartee takes great interest in them, and is gathering all the information he can about them. It is exceedingly difficult to arrive at the truth, however, for the Roman Catholics, on whose statements we mostly have to depend, are not to be trusted; neither are the statements of the Chinese, who have from time to time been sent to them, to be trusted. Dr. H. J. Hirschberg, of the London Missionary Society, stationed at Hong Kong, himself a Jew, has written to his Board, asking permission to go to the Jews in China, who are said to reside at Ha-fung-fu, the

capital of the province of Honan. Dr. H. at one time wrote a Hebrew letter which he sent to that Jewish community, also Hebrew tracts, and several copies of Paul's epistle to the Hebrews in Hebrew, and begging them to send him some of their books, and by all means a letter in answer to his. The messenger (a Chinaman who professes to be a native of that province) returned, saying he had seen and spoken with some Jews, and delivered the letter and books, and in return brought some Mahometan books in the Arabic language. Dr. H. is unwilling, however, to trust any thing less than a Hebrew letter answering his. He earnestly hopes to be permitted himself to go to them.

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### OLIVET AND GETHSEMANE.

*Sept. 8.*—We have just parted with our kind friends, with emotions of the most sincere gratitude and esteem, and have sent back letters by them to our distant and beloved at home. We have found an unexpected friend in our host; he is a converted Jew, a gentleman of kind and affable manners, and treats us with much attention. He has made us a most generous and favorable offer of residing in his family, while they remain in Bethlehem, and afterwards at the hotel, until we leave Palestine; he also engages to defray all expense, and conduct us to the Jordan, Hebron, and the few localities that we are bound in spirit to visit—to permit one of his sons to be our interpreter, and to provide donkeys and a guide for us to ride out twice in a week beside, and all this at a most reasonable charge. We would humbly recognize the hand of the Lord, in thus providing for our necessities, removing the formidable local obstacles in our way, and opening so favorable an opportunity in the society of a pious, intelligent, and old resident, for prosecuting the important inquiries for which we came. Early this morning we made our first egress from the walls on donkeys, accompanied by Ahmud, an Arab servant. We went out, the Damascus gate, on the north, and followed round the walls eastward, over a rough, path-like road, worn in places through the rocks, by the long tread of ages. After passing the north-eastern angle of the walls, we entered the upper valley of the Kidron, which runs from the north, narrowing and deepening towards the south. In every direction the rocks and hills are variegated with clusters of olive trees and cultivated spots, with here and there a ruined tower, a broken wall, the fragments of a tomb, a cave, and a dry and deserted fountain, and everywhere the footprints of a buried race. On the east, between the walls and the valley, reaching to its declivity, are many rough slabs and stones, and plastered monuments, to mark the place of the innumerable dead. As we proceeded, the walls stood high and gray on our right, the valley declined on our left and beyond it; on the east rose the hallowed Mount of Olivet. Language cannot recall the deep and tender emotions of my soul, when first I gazed in near vicinity upon its rugged height. Its lone and frowning cliffs, still shaded here and there by the olive, the fig, and the pomegranate tree, brought back so vividly "THE MAN OF SORROWS," who so often sought to weep and pray among its sheltering solitudes.

When we had advanced about half-way along this eastern wall of the city, we came to St. Stephen's gate, and followed the road that leads from it down into the valley. The track is worn to a glassy smoothness over the shelving rocks, and from the relative position of the ground and the adjacent scenes, it is probably the same that Jesus ascended on the night of his betrayal! As we descended, we saw in the bottom of the vale, across the brook Kidron, a cluster of dark old olives, inclosed by a white

plastered wall, which we knew without an interpreter to be *Gethsemane* ! There are other trees of the same appearance scattered round, some nearer the dry stony channel of the brook, and others under the steep rocky acclivity of the mount. Here I began to realize a certainty of being near the deep shelter of rocks and trees, where our suffering Lord once prostrated himself upon the ground, in that last dark night of sorrow ! If there is any spot of earth that retains the foot-marks of Jesus, it is here ! Here are the time-furrowed trunks of these hoary trees, the bare primeval rocks, unchiselled and unmoved by man, the native stony soil, the dry and pebbly bed of Kidron, and the natural precipitous ascent of Olivet beyond, with its difficult pathway, deep worn among the rocks by the long use of climbing feet. Here in the deep shade of the valley we paused awhile, as the sun was rising above the highest point of Olivet, just over us, in the very place where we soon expect to see the rising glory of the Sun of Righteousness. (Zech. xiv. 4.) We then followed the circuitous path at our left, which winds up to the summit, and halted in the shade of the Church of the Ascension, which occupies this interesting site. As we looked down, Jerusalem was spread out as a map before us. Just opposite stood the carved portals of the closed and silent gate, and within, upon the temple ruins, rose the high gray dome of the Mosque of Omar, a number of other Turkish mosques and minarets, the Church of the Sepulchre, several convents, old citadels, towers, and dome-roofed houses, all of stone, rising one above another to the western wall. As we returned by another path, the view from a lower point below the church was more distinct and perfect, where the disciples might have easily referred to the "stones" of the buildings, and where our rejected Saviour could literally weep "over" Jerusalem, and rehearse the prophetic details of Matthew xxiv. and xxv.

*Sept. 10.*—Mr. Meshullam has gone to Bethlehem to make arrangements for us to join him there ; meanwhile two of his sons and a servant remain, with whom we are making little excursions about the city. We have just returned from Mount Zion, whose summit is outside ; but near the walls, on their south-west extremity, an old pile of buildings in possession of the Turks covers the ancient site of David's palace and tomb. There is a considerable level on the summit around, where are many tombs, new and old, also a neat inclosure, built by Americans, which is used as a cemetery for European strangers ; the soil is light and stony, and seems composed of dust and ruins. The sides of the mount towards the south and east are terraced and occupied with spots of cultivation and scattered olives, and the wider slopes are "ploughed as a field." (Micah iii.) We saw squashes and cauliflowers growing, although this is the dry season, when little verdure is seen. A tender solemnity oppressed my spirit, and I could scarcely realize that this is "MOUNT ZION," which was once the scene of such magnificence and power ; where David, the sweet singer of Israel, first breathed those divine inspirations of prayer and song, which for so many centuries have been a balm and solace to the Church of God. All is lone and silent now, only as an occasional Arab with his heavy laden donkey winds along the terraced declivity, or some peasant women, with baskets of grapes or figs upon their heads, or skins of water from Siloam's fountain far below, climb slowly to the gate. In the distance across the valley, towards Bethlehem, a train of camels were noiselessly bearing along their heavy burdens, with their drivers slowly following, and here and there were shepherds with their flocks of sheep and goats upon the rocky hills.

*Sept. 11.*—This morning we went early to the Church of the Sepulchre, which is interesting as the oldest building in the city, and is supposed to be built by the mother of Constantine, in the proudest era of

early nominal Christianity. The front is much defaced, but its heavy portals, and fretted casements show something of its early splendor. A miniature marble temple of beautiful proportions and chaste design, stands upon the pavement, directly under the dome, and is called *the sepulchre*! Several immense candle-sticks of gold and of silver, with wax candles, stand near its door, and hanging lamps above are always burning; the church is decorated with many paintings, gilt angels, sainted figures, and nameless relics and appendages of outward worship. The Latin and Greek church are united in its possession. A deep sadness oppressed me, as I came out and sat down at the end of the large open court before it to sketch the front, which is the only ancient part that I could identify, as the inside is entirely covered with later designs; but a crowd of poor beggars pressed so upon me, that I was obliged to leave it unfinished. The darkness and silence of the streets increase the awe that broods over these sombre walls at night in this city without wheels. This stillness continues till midnight, when I am often waked by a sullen jar that sounds like distant thunder, and grieve to think of the weakness, suffering, and toil which occasions it. It is the sound of countless rude mill-stones, which are here mostly turned by women, who nightly commence to grind about this time, and continue till morning; the labor is so heavy, that it is too great for their weak frames to endure in the heat of the day. I have made one effort, and could scarcely move one of their smallest stones. The process is so slow, that it generally takes a woman an hour for each member of her family!

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### THE GHETTO OF ROME.

WE extract the following description of the Ghetto of Rome from a romance, lately published by M. Méry, entitled, "The Jews at the Vatican":—

In one of the southern quarters of Rome, on a road formed by narrow streets and gigantic houses, is seen an arched gate, guarded by a pontifical soldier, who seems much embarrassed by his British gun. Here the Ghetto commences—that terrestrial purgatory of the Roman Jews. Tiberias drove the Jews from Rome; Domitian recalled them, wisely judging them well capable of paying taxes. The Pope Clement VIII. agreed with the last named Emperor, but shut them up in the Ghetto, where they have lived "a continual death" till this day. In all the Italian towns the Jewish quarters are habitable, but Rome is an exception; it has nothing to show so horrible as its Ghetto.

Take the dirtiest street in Paris; people it with a ragged and sickly population; gather the little children on its pavements; let a fluid misery flow, as it were, like a rivulet along the centre of the road; let rags float as banners from its windows; cover its walls with lizards; then lengthen the street thus formed as far as eye can reach, and you may have an idea of the Ghetto. Even an incredible parsimony denies this street air and water, those two inexhaustible riches of Rome. There is but one place in the Ghetto where it is possible to breathe freely, *La Piazza delle Scuole*, but one fountain, and that very sparing of water, but very plentiful in armorial sculpturings of the Colonna family.



# Missionary Intelligence.

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## ANNIVERSARY NOTICE.

THE Annual Sermon before the American Society for Meliorating the Condition of the Jews will be preached upon the last Sabbath evening in April inst., in the Reformed Dutch Church, Lafayette Place, by the Rev. Dr. Halley, of Troy, N. Y. The subject of the discourse will be, "The Jews: the peculiar fitness of their instrumentality for the conversion of the Gentile world."

The anniversary of this Society will be held some time during the week after the first Sabbath in May. The time and place will be made known in due time through the daily and weekly papers of the city; also the names of speakers on that occasion.

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## AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

WE would inform our readers and the friends of the cause that we are organizing a "Friends of Israel Society," composed of ladies. Its extent is to be the United States; its head-quarters, New-York city. There are to be four officers in New-York City, (not salaried,) chosen at a general convention of ladies which shall be held annually; and a Vice President in every city, town or district numbering one thousand or more inhabitants. The objects to be aimed at are, to create a greater and more general interest in behalf of the work of preaching the gospel to the Jews; to raise funds to sustain missionaries among them; to pray for their conversion; and to enable the A. S. M. C. Jews to dispense with agencies in its missionary operations.

We believe such an association is demanded; and we would respectfully invite all our lady readers to engage in the good work. Fifty cents paid in advance constitutes an annual member; three dollars a member for life, and five dollars a director for life. Where there is no Vice President the donation can be remitted directly to the American Society's office, but where there is a Vice President she is to receive the money and remit it as above. How much good can be accomplished by such an association! It will be incalculable. What a sublime spectacle! Christians, all over the country, engage in supplicating mercy for poor, lost Israel! Who will not engage in the work? Hereafter we will give some specific directions respecting the appointment of Vice Presidents, &c.

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## NOTICE.

SHOULD any of our readers have in their possession the first and second volumes of the *Jewish Chronicle* which they would like to sell, they will find a purchaser in the present editor. They are wanted for the library of Brown University, Providence, R. I. Send by mail.

## NEW-YORK MISSION.

T. C. WEISSEL.

"How is the gold become dim! how is the most fine gold changed! The stones of the sanctuary are poured out in the top of every street.

"The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter."—LAM. iv. 1, 2.

WITH these words I must begin; for I am compelled at this time, not only to speak of my labors and my success among the Jews, but also of the hindrances which are in the way of the coming of the Lord's kingdom in the house of Israel. I shall then speak of both.

Since my last statement, I have labored in 68 families, distributed 5 Bibles, 1 Testament, and 860 pages of tracts.

Besides this, I have visited five times the hotels where Jewish emigrants reside, since they are more accessible at that time, and having arrived but lately from Europe, and this being a foreign country to them, they show more respect for all that is American. Among the families that I revisited, I found in some cases the Word of God was not followed by that blessing which I expected.

One of the difficulties, as mentioned above, are the so-called merely nominal Christians, who never met with a change of heart, and know nothing of experimental piety, but are infidels in their principles. They are stumbling-blocks in the way of the Jews, for they point to them as samples of Christianity.

Among the many cases I met with, I shall mention but few.

A Jew, whom I visited the second time, told me, "I do not find that about which we conversed, and which I have read and thought upon, as you explained it to me. I have but lately read in a newspaper about a family which lived a hundred years before Christ, and who kept up their biography from one generation to the other. In one of these Christ is mentioned, and he is described as a wise man, and one who did many miracles; but they are ascribed to his power as a magician, etc., which cases then often happened. This was written by a Gentile; and how can that which you told me be true, since it is publicly spoken against?" I answered it; and after a long conversation, he said that he would continue to read and see how my words agree with what is recorded in the Bible.

In another family, I again met with a man who complained about the inconsistency of the Gentiles. After a long conversation, he finally requested me to visit him again.

Thus, if the question be asked, Why do we see no more fruit among the Jews? we may well reply, one great difficulty is, because the Gentiles do not walk worthy of their vocation, and are a stumbling-block in the way of the conversion of the Jews; whilst, on the contrary, they ought to labor with all their zeal to advance the cause of Christ among the Israelites.

Another difficulty is, that the Gentiles, for various motives, adopt the Jewish religion; and thus the Jews are led to think that Judaism is preferable to Christianity, if the Gentiles themselves turn from it to Judaism.

Allow me to mention such a case. I entered a family, where I offered to the lady of the house a Bible, which she refused, saying that she is not inclined to read at present, since her husband has left her. Among other things, she told me that her husband was a Gentile, and suffered himself to be circumcised last year; that he has been irregular in his trade for a considerable time, and reproaches her that he has become a Jew because of her; and that he often mentions the name of Jesus. After two days,

I called there again, and found her husband alone. I offered him a Bible. He replied, "I have had one, and do not need it any more." I began a conversation; read to him many passages from the Old Testament, which I tried to explain by passages from the New Testament, thus showing that Christianity is taught in both of them; to all of which he listened attentively, and remained silent; only here and there he nodded with his head, as if to say, You are right. After a conversation of an hour and a half, he asked me, which was the first people?—whether it was not the Jewish people? Whilst I tried to answer it, his wife came in, and when she saw me she was very indignant at me. She said, "We do not wish any instruction from you. I have heard that you are a baptized Jew. I heard but yesterday that you run about in the whole city and seduce the Jews. This is a bad business." I asked her not to be indignant at me: I only came to announce to them that simply by faith in the Lord Jesus Christ we can obtain remission of sins, and that there is no other name under heaven given among men whereby we must be saved. At this she was yet more enraged, and told me to leave the house, which after a while I had to do, though her husband objected to her ways, and was quiet. May the Lord, in his infinite mercy, remember him and save his soul!

In this way, I also visited another family, where the same was the case; and so have met with another such family before, and heard of others. How zealous the Jews are to make proselytes! If they do so, how much more ought true Christians to be zealous to have the Jews converted by God's Spirit to the true faith; and as Moses said to the Jews, "I will provoke you to jealousy by them that are no people, and by a foolish nation will I anger you," so may the Lord grant that the Gentiles be provoked to jealousy by the Jews. The Lord bless this remark to the honor of his great name. Amen.

Such difficulties are found among the Gentiles, and how long before they will come forward and testify to the Jew what is recorded in the Word of God? Let them beware, lest it happen to them as to the Jews of old, to whom was intrusted of God, and who bare the ark of the covenant, but proved recreant to their trust, and profaned the name of God before the heathen. What are they now?

Allow me now to state some things which are more encouraging, and which show that our labor in the Lord is not in vain. In most of the families I was received in a friendly manner.

Mr. —, of whom I spoke in my last journal, came to me and told me that he is convinced of the truth of Christianity, but that he does not wish me to call upon his family at present, since his wife does not wish to hear any thing about it, but that he will have a conversation with her about that subject, and as soon as matters look more favorable he will let me know it. I begged him to continue his reading in the Word of God, and to pray. After some time he came again, and invited me to call at his house, since he believes that his wife now will listen to me. I read to him the third chapter of St. John, and begged him to lay to heart what I read. I afterwards called upon him, and did not find him at home, but met his wife there, who began to rebuke me, and said: "You wish to convert my husband, but this is of no use; as soon as I find out such a thing, I will have him taken up. Since he was at your house we have the whole time trouble in our family, of which we knew nothing before. As it is now, we cannot get along." I waited till she had ceased her rebukes, and then asked her, "What harm have I done to you or to your husband?" She became quiet, and I showed her the necessity of our being redeemed through Christ, and how without him we cannot have remission of sin. She said: "We desire no new religion, and remain as we are." Her husband then came in. She repeated again what had passed in the family during the

last week in his presence, and he said: "As matters are now, it cannot remain so any longer." I begged them to read the Scriptures together. Mrs. — then remained quiet and patient. I soon afterwards left, and whilst on the way, turning round, I noticed Mr. — running after me, and as he reached me, he exclaimed, "I know what I shall do: if my wife wishes to remain in error and receive no instruction, she may do it; I shall not remain so. I shall wait some time yet, and then come to a conclusion. If you permit me, I shall call upon you from time to time, to receive farther instruction from you." May our merciful Father, who, by his Spirit, commenced this work, continue it, and bring it to a glorious issue, that Jesus may be honored and his great name magnified! Amen.

Visited another family. They greeted me with the words: "Why did you let us wait so long? We thought you would soon come again." To my question, whether they read in the Bible? they replied, "Yes, indeed: we sit up sometimes till midnight and read in it; and we are glad that we have now some one with us who can give us proper explanations." They put some questions about the Sabbath, etc., which I explained to their satisfaction. I had to be there for three hours; for as often as I wished to go away, they requested me to stay yet. When I left, they both shook hands with me, and requested me that I should not stay away again for so long a time. I gave thanks to my Lord that He caused his Word to find entrance into their hearts. May He bless to them what they heard of me, to the praise of the glory of his grace! Amen.

Called upon another family. To my question, whether they read in the Bible? Mr. — replied, "I should love to read more in it, if I only could get time enough. My wife often reads to me from it till late at night." I admonished him not to forget praying, since without it he cannot expect a blessing, and especially recommended to him to consider my former conversation, in which I told him that there is no remission of sin out of Christ. He was very attentive, and requested me to visit him soon again. May the Lord illuminate his mind by his Spirit, for Jesus' sake! Amen.

A young man, whom I met the day before, called upon me. I conversed with him for a long time about the truths of Christianity. He was surprised that I proved it to him from the Old Testament, and that he finds it to be such. I requested him to investigate the matter carefully, since it concerns the welfare of his soul. He requested me for such a book in which he could find all this. I gave him a New Testament and a tract, which he received thankfully. May the Lord bless his Word and glorify his own name! Amen.

In another family, where there were about five persons, I first showed them the necessity of reading the Word of God, and then came to speak of that great matter, a living faith in Jesus. I was enabled to preach to them the gospel, and announce to them the redemption as it is found in Jesus Christ. I read to them many passages both from the Old and the New Testaments. They listened attentively. I gave them tracts, which they received thankfully, and invited me to call upon them again, which I soon will do, since the Word produced a good impression upon their minds. The Lord bless them and save them! Amen.

Thus in two other families, where I was received in a friendly manner, I was enabled to read the Word of God, distribute Bibles, and was invited to call again.

At another place, Mrs. — told me that she feels sorry that neither she herself nor her husband have learned to read, for they should love to read in the Bible. However, their son often reads till late at night; and they have to stop him, or else he would read half the night. I exhorted them to hearken diligently to the Word of God, and left them, hoping that the Word was not spoken in vain, but will accomplish that for which it was sent.



In another place, they requested me to give them a Bible, and begged me to call upon them again.

Met a young man in the street, and asked him whether he attends to the spiritual welfare of his soul. He soon understood my language, and said, "Ah, you are a missionary! I have often been with the missionaries in Warsaw, and especially with Mr. B. If I had followed his counsel, I would be better off now." He asked me where I lived, and requested permission to call upon me. May the Lord remember him in great kindness! Amen.

Revisited a family where my Bible was refused the first time, but now that same individual begged me for one, and told me that I should not stay away again so long.

So also in another place, where, on my first visit, the lady of the house much opposed the truth; so that her husband said to her, "How can you object so much to it? I found a Bible there, though on my first visit both my tract and Bible were refused. To my remark, "You now have a Bible," she replied, "You then praised it so much, that when a man afterwards came in, I bought one, and am glad of it, for my husband reads in it in the evening. We formerly kept a newspaper, but have given it up now, and rather read in the Bible." May this be imitated by many a Gentile family in this city! I conversed there for a long time about redemption as it is found in Jesus, and was requested to call there either on Sunday or in the evenings.

In the last family of which I will speak, after a conversation of two hours, Mr. — requested me for a Bible, which I gave him, and begged me to visit him again. He had read in the Old Testament about the birth of our Saviour, in the seventh chapter of Isaiah, and now inquired about it and about the Trinity. I tried to explain it to his satisfaction, as far as the Lord enabled me to do so, and he said: "I have often spoken about these things with Jews and Gentiles, and am glad to have found a man who can give me a proper explanation about it." I hope he is not far from the kingdom of God. May He who built the heavens and laid the foundation of the earth, make him a living stone in the temple of God, and an ornament to his beloved Son for his own sake! Amen. Similar cases might be stated, but let this suffice.

"When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. Then said they among the heathen, The Lord has done great things for them. The Lord has done great things for us, whereof we are glad." Ps. cxxvi. 1-3.

When will the times of refreshing from the Lord come? It is ours now to pray, to sow, to hope, to believe. Let love to Christ urge us onward. Blessed is he who finds such love; he also loves Israel.

Lord, save thy people, the remnant of Israel. Amen.

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#### MR. BONHOMME'S JOURNAL.

My illness during this month has been such, that I was not able to preach as much as usual on the Sabbath, nor to perform the usual amount of missionary labor among the Jews; but a very providential circumstance transpired at Darien, Georgia, viz., the death of a young Israelite, Isaac Solomon, 17 years old.

I arrived at Darien in the evening of 20th inst., about 7 o'clock. A Baptist minister, the Rev. Charles B. Jones, came into the hotel. I had a letter of introduction to him. He read the letter, told me he was very

glad to see me, and informed me of a dying young Israelite. He went to the house of the sick, told his brother that an Israelite had arrived, a converted Israelite, and asked him if he wished to see me. He replied, with pleasure. Before taking off my overcoat, I went and found a dying young man. Several ladies of Darien and a Christian were in the room. I was gladly received. I soon introduced the subject of religion, and redemption through our Lord Jesus Christ. Our conversation lasted nearly an hour. I asked the brother of the sick man if he would permit me to engage in prayer. "With much pleasure," was the reply. We then all knelt down, and our hearts were lifted up to God through the Redeemer. Prayer over, I went to the bedside of the dying young man, and addressed him with encouraging words suitable to his situation; after which I left. On Friday I went several times to see him, and read in the Bible to him. On Saturday morning I read to him the 53d chapter of Isaiah. I spoke to him about the Messiah; and on Saturday night, about 12 o'clock, he expired. On Sunday morning I received a message from M. Solomon, his brother, to preach the funeral sermon in his house, which I did. A respectable audience of Christians of various denominations were assembled, besides three ministers of the gospel. The service was solemn and impressive, especially as the whole was conducted in the name and mediation of our blessed Saviour. We afterwards went to the cemetery, distant about a mile from the house, where I concluded the ceremony by committing his body to the dust.

On Tuesday evening, the 25th, the surviving brother and his wife came to the church where I preached; and he told me on several occasions at Darien that he believed in Christianity, and would have his children brought under Christian instruction.

This occurrence made a powerful impression on the minds of Christians in Darien; and Rev. Mr. Jones told me he believed it to be a direct act of Providence in bringing me at the very time when I was needed.

I have distributed during this month 578 pages of tracts, and 608 pages of lectures.

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*From the Jewish Intelligence.*

### LONDON SOCIETY.

Berlin.

#### *A Jew's opinion of Isaiah LIII.*

Dr. B. had impressed on a Jew his duty to read Isaiah liii., as they had been speaking of its contents. The Jew promised to do so. A fortnight after he came again, and said that he had read it, but could never believe that a "Jewish prophet" could ever have written it; that it must have been written by a Christian divine, as it contained so exactly the history of Christ. He thought, if the prophet Isaiah had really written it, then all the learned in Israel must long ago have embraced Christianity; but as this was not the case, as the Jews have ever rejected Christ—therefore this chapter cannot have been written by the prophet Isaiah.

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Trieste.

A COMMUNICATION received from Mr. Wright in November last contains the following:—

#### *Baptism of a Jewish Child.*

A Jewish infant was brought to me last Sunday for baptism, whose family, like many in the present day in Israel, consider Christianity to be

a religion more suitable to the rising generation and the present age than Rabbinism.

*History of a lately Baptized Jew.*

The following is a brief history of the German Jew, whom I baptized on the 27th of the previous month. Sprung from German parents, he was born in Hungary, and as he grew up in years, amassed considerable wealth in business there; but with his Hungarian birth he imbibed an independent spirit and passion for politics, which through the Hungarian insurrection, in which he took part, cost him in the first instance all his property, and in the second, nearly also his life; for having somewhat distinguished himself in the Hungarian war, he was condemned to be shot at the close of it, and was only in the eleventh hour rescued and pardoned through the intercession of several Austrian officers, to whom he had shown kindness when they were in captivity. I was introduced to him through a Jewish convert, who is a regular attendant at chapel; and having first exacted a promise from him to dabble no more in politics, and having also found him to be earnest in his search of truth, although at first much perplexed by neologic views, I was, on his ultimate conviction of the truth, induced to baptize him.

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Warsaw.

LETTER FROM MR. F. D. KLEINHENN.

*Great Demand for Scriptures.*

There is at the present time a great desire for the Scriptures on the part of the Russian Jews. About a fortnight ago a Jew from Wilna, formerly the seat of a University, and a place still famous for the ambitious emulation of a large number of its Jewish population, in furthering the cause of Hebrew and Rabbinical literature, came and purchased 200 entire copies of the Old Testament Scriptures, and 159 parts of the same; and at the same time begged me for several copies of the New Testament for distribution amongst his acquaintance. Yesterday, another came from the large provincial town Kowno, and purchased 53 Bibles and 50 parts of the same, and also begged for several Hebrew New Testaments for his friends. He was accompanied by a second, a Jew from the government town Minzk, who requested me to save for him 50 or more Old Testaments, and a large number of the different parts of the Bible in the Hebrew and Jewish languages, which he intends to fetch next week. In the evening a third came, and bought six Bibles and four parts, to be sent to Bresza-Litewski, which he said were intended only as the precursors to a large demand shortly to be made. It is certainly a sign for good, that on the other side of the borders, such a hungering and thirsting after the Word of Life should exist, as to make such demands necessary. What glorious results might accrue from the same, if God of his unmerited and unbounded mercy would accompany the distribution with the dew of his blessing: void it cannot return.

*The Printing and Bookbinding Institution.*

Our readers will be glad to learn that the Warsaw Institution for Converts and Inquirers is at present eminently useful in the service of God and for the welfare of Israel. From the last report of its superintendent, the Rev. J. C. H. West, we learn, that the gospel is preached in its small chapel every Sunday, to a crowded congregation of Jews and Christians, in the German language; every Wednesday to a smaller congregation;

and every Saturday to Jews and Proselytes exclusively. The printing presses are actively employed on an edition of 5,000 copies of the New Testament, with the Psalms, in the Polish language, for the British and Foreign Bible Society; and 500 copies of the Hebrew Bible had been bound within five weeks, the demand for them being very great.

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Oran.

LETTER FROM MR. H. A. MARKHEIM.

*Visit to the Chief Rabbi.*

In my last I told you that the Consul had kindly promised to introduce me to the Chief or Government Rabbi. This he has since done, to my very great satisfaction, as an acquaintance with the Chief Rabbi will give me many opportunities to have access to the influential and higher class of the Jews, which otherwise I could not expect.

*Attempted Opposition to the Circulation of the Scriptures overruled.*

The following morning, at an early hour, about ten Jews came to my house, and told me that the rabbies had strictly prohibited them from buying any more of my books, and ordered them either to return those which they had already bought, or deliver them up to them. These ten were quickly followed by almost all who had purchased of me the day before, bringing back the books and asking me to return them the money. I told them I would do nothing of the kind, since I had not deceived them in any way. "These Bibles," said I, "do not contain one jot more or less than those your rabbies may have;" and that before I would listen to any more of their complaints, I would go to the Chief Rabbi, and ascertain all the particulars about it. I therefore took an octavo Bible with me, and went over to the Chief Rabbi, followed by many Jews.

The Rabbi accepted the Bible with many thanks. Rabbi Jehudah Darmon was the only one, of those who had accompanied me, admitted. I at once asked the Chief Rabbi if the report were true that he had ordered a council of rabbies to examine the Bibles, (for as soon as they were convinced that I was in reality going to the Chief Rabbi, they told me that it was *he* who had told the rabbies to examine these books.) At that moment several influential Jews entered, and as soon as he had saluted them, he answered my question in the hearing of those assembled, saying that several ריבנים had requested him to forbid the Jews from buying any Bibles of me, but as he well knew that the Society's Bibles contain nothing more or less than their own, he had told them merely for their own satisfaction to examine them, and let him know the result; adding, at the same time, that for his part he was convinced that the Bible he held in his hand (which I had just given him) was the Word of God, and no matter who sells it. Rabbi Jehudah Darmon observed, that it is not lawful for a Jew to use a copy of the book of the law, written by a Gentile. My reply to this was that the book of the law means only the roll or the five books of Moses in the synagogue, and that his observation, therefore, is not applicable to the case in question. The Chief Rabbi remarked to R. Jehudah that he should not bring forward such weak arguments, as he only exposed himself to be refuted. "Go," continued he, "let the Beth Din examine these books, and send me their decision."



*From the Missionary Record.*

## FREE CHURCH OF SCOTLAND.

Constantinople.

### I. ITALIAN AND GERMAN JEWS.—STATE AND PROSPECTS OF SCHOOLS.

*Extract Letter—Rev. Mr. Koenig to the Convener.*

*Galata, December 18, 1850.*—1. The Italian female school under Miss Whittet has grown very considerably. It numbered nineteen scholars at last examination in August. and at present we have thirty-two. What is still more important than the mere accession of numbers is, that *Spanish* Jews, for the first time, have communicated with us, and sent us their children. We have got two daughters of a very wealthy Spanish Jew, brother-in-law of the most influential, and at the same time most bigoted, Jew in Constantinople; and very soon after, two other girls from the very house of the latter. Another striking case is, that a Spanish Rabbi who resides in Galata, and teaches a school there himself, applied for the admission of his only daughter, a girl of seven years, which application was followed by another on the same day. The *first* above-mentioned Jew resides very near us, and Miss Whittet, on a visit at his house, got the promise of his eldest daughter, about sixteen years old. We found in the beginning of the winter course, that Miss Whittet could no longer overtake the whole amount of work, nor teach the numerous classes into which she had been obliged to divide the school; therefore, Mrs. Koenig has, since October, taken a portion of the work from her, and is engaged in the school every forenoon an hour and a half, during which time Miss Whittet teaches the junior Italian classes and the senior English class.

2. The new Italian boys' school was opened on the 4th of November, under Mr. Neumann, in a large room in my house. We have hitherto had much encouragement in this new work. The school at present numbers eighteen boys, consisting chiefly of Italian Jews; three are German Jews, who have passed through the German school, and some are of mixed Italian Spanish families. One man, a merchant, after having sent his two younger sons, made application for an older one of seventeen, who had already entered into business, but left it, and has attended the school very regularly ever since. We have received several most encouraging proofs of the confidence which the parents place in our school system, and no proof at all of the contrary. You are well aware that the school was opened at the urgent requests of several parents; and what we desire is, to place within their attainment a substantial education. We have introduced the French language among other branches. I need hardly remark, that in this school also, both the Old and the New Testaments are read and explained alternately.

3. The German Jewish school under Mr. and Mrs. Biesenbruck proceeds in the usual way, except that, on account of Mr. Neumann's being removed from his former sphere of labor, I was obliged to limit the number of subjects taught. This constitutes our *elementary* school. The number of children is forty-five below what it used to be, owing to our having to admit no children under five years, which rule we did not adhere to before.

4. As regards our missionary work, strictly speaking, I can record with thanks to the goodness of our God, that the attendance on our Sabbath services is on the increase. In the morning my congregation is entirely Jewish, the Germans having now the privilege of a ministry specially to themselves. The number of inquirers is increasing, and among them is

an Italian Jew, bookbinder by trade, who comes to me twice weekly for regular instruction.

5. The actual amount of my current duties is now as follows:—On Sabbath two diets, morning at ten, and afternoon at three o'clock. On Tuesday forenoon, a class for religious instruction; in the afternoon, at five, a prayer-meeting with our teachers; in the evening, a class for catechumens. On Wednesday evening, the congregational meeting. On Friday forenoon, another class for religious instruction. On Saturday, a meeting with the Jews for expounding the Old Testament, in which I am sometimes assisted by Mr. Schaufler or Mr. Tomori.

## II. SPANISH JEWS.

By a letter of 18th December, from Rev. Mr. Thomson to the Con- vener, we learn that the late appointment of one (Mr. Yanco) to act as colporteur is likely to be of great advantage as a means of reaching the great body of the Jews. The sale of books continues. The colporteur frequently visits the surrounding suburbs. For the first time, one half of the copies of the Scriptures sold have been Spanish and Hebrew. The Jews, especially the poorer classes, desire to know the meaning of the Word of God. Several copies of the Spanish New Testament have been sold by Yanco in these two months, whereas more than double that period was formerly required to dispose of a single copy. The colporteur has also been instrumental in exciting, more or less, a spirit of inquiry in various young men, while he loses no opportunity of urging Jewish parents to send their children to our school. Arrangements are making for Yanco's visiting in various accessible regions around, with the prevailing languages of which he is already acquainted, and in the towns and villages of which great numbers of Jews reside.

With regard to the school for the children of Spanish Jews, he gives the following information:—

### *Extract Letter—Rev. Mr. Thomson.*

Of our school I rejoice to be able to report most favorably. Our numbers are not only regular, but slightly increasing in Jewish pupils, exclusive of a few Greek and English whom we have also admitted. But it is rather in respect of the change visible in the characters and habits of the pupils that I would report, than of their mere numbers. In the case of all, their apprehension of the gospel scheme has been wonderfully extended, and they now see something of the symmetry and development of that glorious salvation which was prefigured in the law, foretold by the prophets, and preached by Jesus and the apostles. I do not know that I ever experienced more delight in any occupation than in leading the Spanish class through the Acts of the Apostles, to the 16th chapter of which we are now come. The descent of the Spirit at Pentecost, the calling of the Gentiles, the martyrdom of Stephen, the conversion of Paul, the labors of Paul and Barnabas, and especially the discussion on circumcision, interested them to a wonderful degree; and I trust that some of them have received important (would that they might be abiding!) convictions of the truth. A few, too, both of the Spanish and German children, frequently give evidence of a tender, serious state of mind, and encourage hope and prayer on their behalf. But there is an entirely new matter which I have now the pleasure of announcing. From the first, our missionary map of the world was frequently employed to give an ocular illustration of the vast domains of Idolatry, Mohammedanism, Popery, etc.; but we soon felt it desirable to give more distinct information on the condition of the various parts of the globe, and to combine with such information an opportunity

of assisting in the propagation of the Word of God. The plan was adopted of assembling all the scholars in one room, on the first Monday of the month, and instead of the daily Bible lesson, to hold a sort of missionary meeting, by singing a missionary hymn, communicating missionary information, and then sending one of the youngest pupils round with a collecting-box. This was first done in November, and succeeded admirably. Before December came round, the children were inquiring when the next meeting would be. Our second meeting was still more successful; and since then, at the express desire of the pupils themselves, a collecting-box has been fixed up in the school for daily or occasional contributions. The proceeds now amount to 4s., and are destined to the India Mission.

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Amsterdam.

*Extract Letter—Rev. Mr. Schwartz.*

I have seen them in Germany, in Hungary, and in Constantinople—have frequently come in contact with them in all these places; but, I do confess, I never knew what tremendous an influence Rabbinism exercises upon its professors, and with what strong a grasp the synagogue holds fast her members, till I came to this place, where thousands of Jews live close together, depending upon one another, where they can scarcely speak or move without being closely watched and observed, so that thousands are tyrannized by the influence of a few rich orthodox men, to whose sway the whole synagogue is subjected. It is impossible to give you by writing an accurate idea of the ignorance and bigotry of the great mass of the Jews here, nor can I describe to you all the various means that are continually employed to keep their minds in ignorance and darkness, and to prevent them from becoming acquainted with the truths of the gospel. For a time we were permitted to go on unmolested; but as soon as the leaders found out that a great many Jews came to our meetings, some of whom attended quite regularly every Saturday, a mighty opposition was raised, threats and promises, earnest entreaties and vile calumnies, were made use of, and it is indeed a wonder that there are still Jews coming regularly to my house and church, to receive religious instruction, and to speak about the welfare of their souls. It is a great blessing that we are permitted to sow the good seed. Some that promised well, and of whom we expected much, have sadly fallen back—and such disappointments must certainly be reckoned amongst the most painful trials of missionary life—whilst a few have remained steadfast, and especially one Israelite has, as I fully believe, been savingly brought to the Lord.

He is about forty-six years old, and, since twenty years, married with a Christian person. Notwithstanding the earnest entreaties and remonstrances of the family of his wife, the man remained a Jew all the twenty years, declaring, that though he was merely a Jew by name and birth, yet would he never embrace Christianity unless he was fully convinced that Jesus was the Son of God. For years the struggle went on in his mind, sometimes more lively, sometimes all was forgotten, till at last a brother-in-law and one of his sisters were converted; and having been invited by this his brother-in-law to accompany him to the house of our dear and excellent brother, Da Costa, who, I believe, has been in the habit of explaining the Scriptures on Sunday evenings for the last twenty years, he consented, and was deeply impressed with what he heard on that occasion; and frequently, as he afterwards told me, when the Sunday evening came, he would at once leave his room, and linger about, passing again and again the house of Mr. Da Costa, whom he, like most of the Jews, highly esteemed as a sincere Christian and highly gifted man—not knowing



whether he should go in or stay away, but attracted, as he then believed, by the *eloquence* of the speaker, would suddenly enter the room, till at last the Lord found him, and revealed Himself to his soul, and he could not but acknowledge that Jesus was the Son of God, the promised Messiah. It is rather remarkable, that eight hours ere Mrs. Schwartz died, shortly after I had been told by the physician that she could not live much longer, this man professed, in the presence of the Committee of the Friends of Israel, and my own, his belief in Jesus of Nazareth; and it thus pleased the Lord to give me great consolation before He would afflict us; and since that day almost all *my evenings* have been taken up with the instruction of this true Israelite, who evidently grew in knowledge and grace, and was at last received into the visible Church of Christ, Sunday the 22d of December. He is a tradesman, and must work very hard to gain his livelihood. Some Christian friends here offered him, as a token of their sympathy, fifty florins; the money was refused, lest any one should doubt the sincerity of his profession. I do believe him really to be a child of God, and that he will turn out to be a blessing to his Gentile Christian wife and children, that they become Christians indeed. May the Lord continue to bless him abundantly, and may he be but the beginning of a great ingathering of the sons and daughters of Israel here and elsewhere!

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### Notices of New Books.

*The Restoration of the Jews, &c.* By SETH LEWIS, formerly one of the District Judges of the State of Louisiana. Published by J. S. Redfield, Clinton Hall, New-York.

Mr. Lewis believed in the pre-millennial advent of Christ. The sketch of the author's life is beautiful, made so by the character described! This sketch ought to be put into the form of a tract and scattered over the land, for it is one of a most exemplary Christian in every grade of life. Mr. L. was certainly a "burning and shining light in the world." His work, "*The Restoration of the Jews, &c.,*" is the result of the application of common sense, directed by a warm heart, to the interpretation of the Scriptures. The "rules" which he lays down to govern him in that interpretation are his great mistake, and the consequence is, many of his favorite positions are open to attack. The rules are not original. Had he followed his own good sense, and interpreted the Scriptures upon the same principles which he would have followed in any human production, his reasoning would have been unanswerable. His rules prevent him from gaining any adequate notion of the true import of the terms "*literal and figurative*" in language. The work is exceedingly interesting, as the result of independent and honest investigation of one of the most stupendous themes of the Sacred Scriptures.

*Christ's Second Coming: Will it be Premillennial?* By Rev. DAVID BROWN, A.M., St. James's Free Church, Glasgow. Published by Robt. Carter & Brothers, 285 Broadway, New-York.

The design of this work is to answer the agitated and interesting question, "Will the second coming of Christ be before the millennium?" His answer is negative, and is probably the most ably argued of any thing that has been written on that side of the question. The author does not deny



the second personal coming of Christ, but maintains that the event will be at the end of the millennium. The millennium itself is no definite period of time, but will be only a more powerful manifestation of spiritual influences, continuing until the gospel shall have gained a complete triumph in every department of the world.

He holds to the literal "in-bringing" of the whole Jewish nation, through the power of the gospel, and by the agency of Gentile Christians. All persons who are interested in the discussion about the second advent of Christ, should by all means read this book, as it is the *final* argument against the premillennial theory.

*The Illustrated Domestic Bible*, published by Samuel Hueston, 139 Nassau street, New-York, has reached the 17th number, and what has been said in commendation of it would bear repetition, were it of any use.

This number takes us into the prophecy of Ezekiel, and the cuts, which are of very frequent occurrence, throw a great deal of light upon the otherwise obscure text. For instance, what *youth*, at least, has any right conceptions of the symbols mentioned in Ezek. xxxvii. 16—the two sticks, upon one of which the prophet was told to write, "For Judah, and for the children of Israel, his companions," and upon the other, "For Joseph, the stick of Ephraim," &c., which were joined in one? The Bible student has heard of writing on parchment, but cannot conceive of writing on sticks. To illustrate, a "cut" is given, which at once solves the mystery, and shows whence the symbols were drawn. They were simply wooden books, used in India, China, &c. Every Sabbath-school and Bible-class teacher would find these illustrations useful in their sphere.

MR. DAVID N. LORD'S THEOLOGICAL AND LITERARY JOURNAL for April is before us.

CONTENTS.—ART. I. "Brown on Christ's Second Coming." A review of part of that work. The following points are considered: "His object to overturn the views of Millenarians respecting Christ's Advent, the first resurrection and the Millennium. The expedients he employs inadequate and reprehensible. His first proposition confuted. His second proposition without any ground in the passages he alleges to sustain it, and false. The third proposition assumed without proof. His assertion 'that no part of Christianity will survive Christ's coming,' disclaimed. His fourth proposition 'that Christ's intercession and whole mediatorial work and the saving influences of the Spirit will cease at the Second Advent,' shown to be contradictory to the Scriptures and derogatory to Christ. His fifth proposition assumed without evidence and mistaken. His assertion that Christ now reigns on the throne of David, shown to be erroneous." ART. II. A Designation and Exposition of the Figures of Isaiah, chap. xi. and xii. ART. III. Objections to the Laws of Figurative Language. ART. IV. Thoughts on the Interpretation of the Prophecies. ART. V. The Chief Characteristics and Laws of Prophetic Symbols, &c.

The last mentioned article ought to be read and thoroughly digested by every Bible scholar. With the principles laid down in it one can read with infinite delight and profit the Revelation of St. John, which is the great symbolical book of the Bible.

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